AN ACCOUNT OF THE Present Condition OF THE PROTESTANTS IN THE PALATINATE

In Two Letters to an *Engliſh* Gentleman.

Fœlix quam faciunt aliena pericula cautum.

LONDON,

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A True Account of the Sad Condition of the Proteſtants in the Palatinate.

SIR,

I Agree with you, that the *Palatinate* is one of the beſt Countries in the World; whoſe natural fertility and plenty is ſuch, that there is none that recovers itſelf ſooner after a War than it. But affairs at this time are ſuch, that it cannot be expected that we ſhould ſee it in that flouriſhing condition it was formerly, when you ſaw it in your Travels. During the War, our hopes to have our condition better'd by the Peace that ſhou'd inſue, made us cheerfully ſuffer, hoping to enjoy our Eſtates and Religion as formerly, when hoſtilities ſhould ceaſe. But our expectations proved vain, for though the War is ended, yet the Wild Boars are ravaging our Vineyards. But theſe

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blood-thirſty Zealots for Religion, though they differed from us in opinion, yet we ſuffered them to dwell among us, and were uſed kindly: for requital of which kind uſage, they are now turning us out of our Houſes, and Churches. Thus thoſe whom we tolerated and protected amongſt us, are for extirpating and depriving us of that ſhelter and countenance that we afforded them; by which means a new fire is kindled here in the *Palatinate*, ſo that we Proteſtants are in as ill a caſe, as the *French* Reformed are in *France*, and worſe than you were in *England* under the late King *James*; In this, that you had only the ſtorm hanging over you, but this is fallen on our heads, to the extirpating the Proteſtants, and their Religion out of their Native Country, and this is to make way for Popery, aad a crew of indigent *Romaniſts* who ſeek but for occaſions to profit by the ruin of ſuch of their neighbours, that cannot adhere to them in their ſuperſtition.

With permiſſion I would here make ſome reflections how little conſonant it is to the Princes Secular Intereſt to countenance Innovations

vations, contrary to the faith and practice of his predeceſſors, by which we may obſerve that none of the *Romiſh* perſwaſion are to be truſted, but they will when opportunity offers itſelf omit nothing to propagate their Religion, to effect which they will wade through all difficulties, though they thereby ſacrifice the Peace and Riches of their Country, and their faith given; ſo inherent is perſecution to Popery that to be a Papiſt and a Perſecutor may be looked upon as convertible terms, that imply the ſame thing.

Theſe are thoſe who are for Damning all that are not of their opinion, a true mark of a bad Cauſe, that dare not truſt God to convert Souls his way, but to aſſiſt him in his work will uſe Fire, Faggots, Dragoons, Force, Terrors, and all to conſtrain thoſe that differ from them, to a complyance; but they conſider not that Conſcience cannot be forced, tho the Will and Body may conſent and yield to forbid compliances, yet the Conſcience will ever bear inward teſtimony againſt all ſuch ſinful conſents, let the impoſing be never ſo dreadful to Nature; for we are taught not to fear men, but him that with the body can deſtroy the Soul alſo.

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But this is the ſad State of thoſe Countries that fall into Popiſh hands, who ſuffer themſelves to be byaſſed by a bigotted Clergy, by whom they are influenced to become unnatural to their Subjects, and inſtruments of overturning the eſtabliſhed foundation both of Church and State Thus the Popiſh Clergy becomes in a Commonwealth, what Vermine are to the fruits of the earth, whom they deſtroy and conſume, and ſo become the plague of the Age and Country where-ever they got footing.

The long experience of theſe truths might open the eyes of Soveraigns, and let them ſee the ſelfiſhneſs of theſe Catterpillars: How have they devoured the Laity? and cloathed themſelves with the fatteſt, and faireſt of their effects. How many Families have been impoveriſhed to inrich Monaſteries and Abbeys, and Religious Societies, who are ſo many Nurſeries of Pride and Idleneſs; ſo that that moſt numerous part of the Subjects are become the moſt uſeleſs members of the Commonwealth where they reſide.

It were to be wiſhed, that Princes in this Age, as in the times of Reformation, knew their Intereſt ſo effectually, as to baniſh that Vermine, and as in *England* convert thoſe incomes to better uſes; this is it that hath made your Iſland ſo powerful and wealthy, as it is at this day, as alſo other Countries and places where Church Lands are poſſeſſed by the Laity, whereas in Popiſh Countries the Clergy poſſeſſes one half, in ſome three parts, and in others more; which revenues, if otherwiſe diſpoſed of as in Proteſtant Countries, the Prince and People would be proportionably rich according to the reſt of their reformed neighbours. But our Prince, not content to find a Country lately fallen to him by inheritance, diſpoſed ſo advantagiouſly for his intereſt by the conſtitution of its government, but he muſt bring in innovations, and not ſatisfied to enjoy ſuch a Principality as his Predeceſſors left him, but he muſt act ſo prejudicially to his own intereſt, and the ruin of his Subjects, by ſettling his Religion at the coſt of what is taken from the right owners. It was not ſo with *Charles Louis*, the former Elector *Palatine*, who

though a Proteſtant, would not ſuffer the Proteſtant Miniſters, nor indeed any other of the different perſwaſions to inveigh one againſt another, altho it might be expected that this our Prince might have retained a tincture of ſuch Principles, more eſpecially being deſcended from a Proteſtant off-ſpring. But this conſideration hard for the Romiſh party is this day requited with ingratitude. Would to God that our Prince would but make reflection on the advantage and benefits that did accrues to the Son of that Prince, *viz.* *Charles* the laſt Proteſtant Elector *Palatine*. He found the Country in a flouriſhing condition, with a great Treaſure in Monies, all which were marks of his Fathers prudence, by which means he was enabled to ſupport his Countrey, and protect thoſe of different perſwaſions, that flocked to him from all parts, as they uſe to do as ſoon as a peace is eſtabliſhed, by which means his Country was repleniſhed with inhabitants, which ſo long a War had unpeopled, and having ſuitable, priviledges granted them were thereby incouraged to be Inhabitants, and to increaſe Trade.

Thus

Thus the *Palatinate* was repleniſhed with Inhabitants, the ruined Cities rebuilt, and new ones erected, as *Manheim* and *Fredericksbourg*: this effect had Toleration and that in a ſhort time, for the Proteſtants had that incouragement, that their Religion was the Religion of the Country, and others were drawn thither by their being tolerated and countenanced by publick Authority, where all finding protection were incouraged to Trade and gather riches, ſince they were aſſured to dwell quietly in the profeſſion of their different perſwaſions.

But what incouragements is there now to live here, where promiſes are violated? The Natives that have been frighted from their Habitations, and ſcattered into other Countries by the War, dare not now return, ſeeing our Prince is for introducing Popery and its profeſſors, who being leſs numerous and rich than the Proteſtants, the end of repeopling, and reinſtating the Country in its former glory cannot be expected, for they ſhew to have nothing in view but the violating the rights and properties of the Proteſtants, as will appear by this following Narrative.

At *Heidelberg* and *Manheim* they have built very much, ſince his Electoral Highneſs hath publiſhed a Proclamation, wherein he promiſes a freedom of thirty years, and aſſures them that their priviledges ſhall not be altered, but that he will maintain them all, which did incourage us to carry on our buildings, ſo that the work advanced very much; but having ſince iſſued out another Proclamation, by which the Popiſh Holy days are injoin'd to be kept through the whole *Palatinate*, and that the Proteſtant burying places ſhall be common, our Buildings are at a ſtand, and we ſee the Romiſh Religion introduced by Authority, and exerciſed in our Churches through the whole *Palatinate*. Alſo his Electoral Highneſs has taken from us the ſeven Latin Schools, with the Cloyſter and Church at *Heidelberg*, where they are erecting Cloyſters for the *Franciſcans*, *Auguſtins*, and *Capuchins*, with a Seminary for the *Jeſuits*; and are very buſy to get into their poſſeſſion the Holy Ghoſt or Cathedral Church, as alſo the *Collegium Sapientiæ* As they have done with the Cathedral Churches at *Weinheim* and *Ladenburg* and other places, and

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has taken from the Eccleſiaſtical Council, and the *Verwaltung* their ancient priviledges and rights, and the revenues, Liberties and properties, and the Freedom of diſpoſing of their Eccleſiaſtical Incomes, ſo that the Lands which belong to the Miniſters and the Tythes, which make a part of their Salary, are given to the Roman Catholicks, which proceedings have caſt us into ſo great aconſternation, that we have loſt all courage, even our deſires are cooled from going on with our Buildings.

When his Electoral Highneſs came into the *Palatinate*, and choſe the Caſtle of *Weinheim* for his reſidence, he then promiſed, and aſſured both Laity and Clergy, that he would maintain all their priviledges, but we find theſe were but Popiſh promiſes, which do afflict us very much, and the more in that his Electoral Highneſs refuſes to fill up the vacancies in the Eccleſiaſtical Council, which conſiſts at preſent but of two perſons, whereas their number ought to be ſix, and a Preſident. It is true he promiſes to allow the Proteſtant Miniſters ſomething out of their income for their Subſiſtance, but without doubt, it will be little enough.

At *Creutznach* the Church that ſtands upon the *Egg Market*, they converted to their own uſe with the Latin Schools, which were thirty year ſince built at the Proteſtants coſt, and were endowed with a Subſiſtance for their Miniſters and Schoolmaſters, out of the Carmelites revenues, that was ſecularized by the Treaty of Peace made at *Munſter*, which income they injoyed ever ſince before the troubles in *Bohemia* to this time. They detain likewiſe a Fund of a 1000 Rix-dollars made by the Proteſtants and with it alſo the intereſt of the principal, borrowed of the poors Stock, all which they imploy to pay Popiſh School-maſters, and for Popiſh uſes.

It is alſo forbidden upon pain of Death to expound the 80th queſtion in the *Palatine* Catechiſm, which treats of the difference between the Lords Supper and the Popiſh Maſs. At *Hackenheim* three quarters of an hour from *Creutznach*, a Roman Prieſt went into the Proteſtant Church, and did not only pull the Miniſter out of the Pulpit, where he was preaching, but beat him out of the Church alſo, and he, and thoſe that were with him han-

handled moſt barbarouſly, thoſe of the Congregation who being wounded, were obliged to go out of the Church, to have their wounds dreſſed. About a *German* mile from *Creutznach* a Roman Prieſt ſet on thoſe who were with him to kill a Proteſtant Barber, becauſe ſaid he, he is a Proteſtant Dog to effect which they knocked him down with their clubs, tho the poor man begged upon his Knees for mercy, and his Life, they would not grant it, but while the wretch was crawling on the ground, they ſhot him thro the head with ſmall ſhot. Notwithſtandng all this the Murderers go free, nor do the Magiſtrates take any notice of it; tho he has left a poor Widow with five ſmall Children, who can obtain no juſtice, which ſeems as if the Magiſtrates approved this inhuman murther, ſeeing thoſe who committed this Cruelty were no ſtrangers, but the Barbers neighbours, and very well known.

All the Houſes that belong to Proteſtant Alms, and Hoſpitals are taken away by force, with thoſe belonging to Proteſtant Miniſters and School-maſters, whom they moleſt and diſturb in the executing of their functions, compelling

pelling them to deliver up their Schools and Houſes, to be employed for Popiſh uſes. Neither will they grant that the Proteſtant Clergy be any longer under the Eccleſiaſtical Council, but will have them wholly to depend, and be govern'd by the Elector's Secular Officers. When one of the Parents is a *Roman* Catholick, there the Children are compelled to embrace the Popiſh Religion, though it be both againſt the Parents and the Childrens will; neither are Miniſters permitted to admit any of them to be brought up in their Religion, upon pain of Impriſonment, and 50 Rixdollars fine, nor will they ſuffer any *Roman* Catholick to turn Proteſtant. And when the Proteſtants with all ſubmiſſion make complaints, humbly repreſenting how all theſe proceedings tend to their ruin, and demonſtrate how it is againſt the Peace of *Munſter*, and thoſe articles of Agreement that were made, they anſwer, and publiſh abroad, that that the Eccleſiaſtical Councils orders are againſt the Elector's and Country's intereſt, and tend to Rebellion, and that they aſſume a Deſpotick power againſt the Government, which tends to Sedition. Alſo

that

that the Proteſtant Miniſters were Seditious Rebels, Diſturbers of the Peace, and as ſuch they Impriſon them, thinking thereby to ſtrike terror into others. To remedy which, tho complaints be never ſo ſubmiſſively made of theſe their Grievances, repreſenting alſo, that through theſe Miniſters confinement, people are deprived of their Teachers, and Divine Service is obſtructed; yet they are ſo far from working any good effect, by appeaſing theſe Incendiaries, that it animates them rather to proceed to make them more uneaſie, by quartering on them numbers of the Electors Troops, who uſe them cruelly, living in their houſes after a Military manner. And when ſome of the Pariſhioners by their Superiours complain againſt ſuch proceedings, and crave Relief in favour of their Miniſters, they fall on them in a cruel manner, beating them in ſuch ſort that they are often taken for dead out of their hands: Neither does their inhumanity end here, but bloody and wounded as they left them, they throw them into Priſons, where they run the hazard of periſhing. Moreover, they ſend to quarter upon thoſe.

Complainants Dragoons', who break their Doors and Windows making forcible Entries, then turn their Wives and Children out of doors. Theſe crying evils induce the Inſpectors to make complaints to the Deputy Lieutenants againſt thoſe barbarous proceedings; but they receive no other anſwer, but that the Miniſters were Rebels, and therefore they ought not to meddle or concern themſelves for them, leſt they incur themſelves his Electoral Highneſſes diſpleaſure.

When the poor people, taking the part of their innocent Miniſters, complain to a higher Court, of theſe barbarous proceedings, humbly begging a remedy to theſe grievances, they receive fair promiſes, but never ſee the effects thereof. Thus the ſuffering party receives no relief, and the oppreſſors are unpuniſhed. But what elſe can be expected, when all the places of truſt are put in Popiſh hands, and the Proteſtant Natives, though better qualified, are not regarded. This is the ſad condition of our Country at this time, our troubles have ſo dejected our countenances that death and paleneſs ſeem painted there. The

thoughts

thoughts of our ſorrows are our companions night and day, our bodies are bowed down, and our ſpirits ſunk with grief, ſo that it ſeems as if we had no more life left than to ſerve us to cry unto God for help. I wiſh all good Chriſtians would joyn with us in this good work.

Certainly our Prince muſt be our great enemy, for elſe he could never have conſented to the oppreſſions here mentioned, and ſure no body wou'd have condemned him, for maintaining the Country in *ſtatu quo* as he found it, and is obliged thereto according to the conſtitutions of the Empire, and the ſolemn aſſurances given by this Electors Father, to *Charles*, the laſt Proteſtant Elector *Palatine*, when he named him his Succeſſor, that there ſhould be no alterations made in Religion.

LETTER II.

SIR,

SInce my laſt the Elector Palatine has publiſhed a Declaration for *Liberty of Conſcience* in the Palatinate, which is mightily cryed up by the Papiſts, as an act of the great moderation of that Prince. The Title indeed is very ſpecious, and may impoſe upon ſuch who are not acquainted with our Conſtitution; but thoſe who are not altogether ſtrangers to it, muſt needs be convinced, that this very Declaration is a moſt manifeſt Infraction of the Treaties of *Weſtphalia*, and calculated for the extirpation of the Proteſtant Religion. This puts me in mind of the Declaration of your late King *James*, who, under the ſame ſpecious Title, aim'd at the deſtruction both of your Liberty and Religion. Our Prince is as much a Bigot to *Rome*, as your abdicated King, and as much rul'd by his Father *Peters*,

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and therefore we might reaſonably ſuppoſe that he has the ſame deſigns in view, altho we ſhould, nor have yet any Fact to convince us of his Intentions.

You know that by the Treaties of *Weſtphalia* the Popiſh Religion could not be exerciſed in the Palatinate, unleſs it was by a toleration of the Government, to which the Proteſtant Princes ſeem but too much inclin'd. All the Churches, Schools, Church Lands, Tythes, and other Eccleſiaſtical Revenues were in the hands of Proteſtants, but by this Declaration the Churches are to ſerve equally for the uſe of Papiſts and Proteſtants; ſo that this is as much a violation of our Rights, as it would have been of yours, if the late King *James* had caus'd Maſs to be ſung in *Weſtminſter* Abbey; for the Papiſts have no better title to our Churches than they have to yours

Had his Electoral Highneſs been contented to give the Papiſts leave to exerciſe openly their Religion, and even to build Churches for themſelves, we might be ſilent, tho this would be againſt our Privileges; but to preſume to give 'em our Churches and our Ec-

 cleſiaſtical

cleſiaſtical Incomes, under pretence of Liberty of Conſcience, is ſuch an injuſtice, that I muſt return again to your late King, to find any parallel to match it

I have told you in my former how they have taken away our Schools and Colledges, and given the ſame to Popiſh Prieſts, tho ſome of them were ſo lately founded and endowed, that they could not have impudence enough to pretend that they did formerly belong to the Papiſts; I muſt now give you ſome particulars to ſhew the effects of this Liberty of Conſcience, and how it is obſerved.

The Elector has taken away all the Tythes and other Incomes for the maintenance of our Clergy, and beſtowed the ſame upon *Romiſh* Prieſts; but to give ſome compenſation to the Proteſtant Clergy, he is graciouſly pleaſed yearly to allow each Miniſter one hundred Guilders, which is hardly 15 *l.* ſterling, 20 Sacks of Corn, and one *Fudder* of Wine. This ſubſiſtence being ſo ſmall that it is impoſſible for them to ſubſiſt upon it, no doubt but they expect that the ſaid Miniſters will quit their employment for want of a livelihood,

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and that the Flock being left without a Shepherd will be either diſperſed, or eaſily ſeduced. A rare and precious Liberty of Conſcience, which deſerveth our immortal thanks!

The very ſound of the title of a Declaration for Liberty of Conſcience, muſt needs determine any impartial man to believe, that thereby his Electoral Highneſs intends that all his Subjects ſhall have an entire liberty to embrace and profeſs what Religion they pleaſe, at leaſt of the three that are tolerated in the Empire, as it is therein *verbatim* expreſſed; but it is not to be wonder'd at, that ſuch who pretend that we muſt not hearken to the evidence of our Senſes and Reaſon, ſhould pretend to change the genuine ſignification of words, as you may ſee in the following particulars.

A certain woman of *Sekenheim*, near *Ladenburgh*, married to a Papiſt Husband, having however brought up in the Proteſtant Religion her Daughter, deſired the Miniſter of the place to admit her to the participation of the Lords Supper, being in the age required by the diſcipline of our Churches, which the Miniſter did without any manner of ſcruple.

ple. This proceeding was doubtleſs very innocent and juſtifiable by all divine and humane Laws, but it has ſeemed ſo great a crime to the Papiſts, that the poor Miniſter was taken up, committed cloſe Priſoner, and fined 200 Florins. Would any man think afterward, that we enjoy a free Liberty of Conſcience.

An Inhabitant of *Wiſelock*, a Papiſt by birth and profeſſion, but a more honeſt man than the generality of his perſwaſion, marry'd ſome time time ago a Proteſtant Wife, and it was agreed and covenanted between them, that the Children ſhould be Chriſtned, and brought up in the Proteſtant Religion. His Wife being brought to be of a male child, he, according to his promiſe, got him Chriſtened by the Proteſtant Miniſter of his Pariſh; which ſo incens'd the Popiſh Clergy, that they got an order to carry him to *Heidelbergh*, where he has been kept cloſe Priſoner, and very ſeverely uſed, and forc'd to pay a fine of 50 Florins to come out.

I could bring you a hundred inſtances more of the like nature and of perſons now in Priſons

ſons for having again embraced the Proteſtant Religion, which they had been forc'd to feign to quit, by the violent Perſecutions of the *French*; but I am afraid to tire your patience, and therefore I come now to the concluſion of my Letter, wherein I beg leave to examine in few words the pretence of theſe violent Perſecutions, to ſhew that it is the moſt groundleſs and unjuſt that ever was.

The firſt pretence, and which was at firſt mightily inſiſted upon, is the fourth Article of the Treaty of *Reſwick*, which was chiefly the work of the Baron *de Zeiler*, a famous Renegado, in conjunction with the Miniſters of *France*. But notwithſtanding what they may ſay, that Clauſe can never juſtifie the violent proceedings of his Electoral Highneſs; for, taking that Article in the largeſt ſenſe that can poſſibly be given to it, it implys no more, but that the *Roman* Catholicks ſhould remain in the poſſeſſion of thoſe Privileges they were poſſeſſed of at the concluſion of the Peace, in thoſe Countries which were to be reſtor'd by the *French* to the Empire. Now the *Palatinate*, I mean that part which lies

on the Right ſide of the *Rhine*, being not then in the poſſeſſion of the *French* and ſome part of it having never been in their hands, it is plain, that the ſo much ſpoken of Clauſe cannot juſtifie any ways the innovations lately made in the *Palatinate*, which conſequently are an infraction of the Treaty of *Munſter*.

Neither is the Treaty of *Reſwick* more religiouſly obſerved than the former, when it ſeems to favour us; for that very fourth Article, which ſerves to excuſe their Perſecution on this ſide the *Rhine*, is openly violated on the other ſide of the River, where the Proteſtants would be contented to enjoy the ſame Liberty they had under the *French*, and which was ſecured to them by the fourth Article of the Peace. Sure this is the moſt unaccountable thing I ever heard of, and which would put to the bluſh any man but a Papiſt. The Proteſtants muſt be deprived of their Liberty about *Heidelbergh* by virtue of a Clauſe in the Treaty of Peace, which ought to have no force in theſe parts, by the reaſons aforeſaid, and they cannot enjoy their Liberty on the other ſide of the *Rhine*, notwithſtanding

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that Article ſecures it unto them. Who wou'd have thought that the Jeſuits of *Duſſeldorp* cou'd exceed in Wit or Malice thoſe of *France*?

The *French* King has not as yet openly violated the late Treaty of Peace in matters of Religion, for the Proteſtants in *Strasburgh*, and elſewhere in *Alſace*, have the ſame liberty that they had during the War; but our caſe is very different, as I have already told you, and it ſeems our Prince's Zeal is above that of the *French* King.

Having given you an account of their proceedings, and confuted the groundleſs juſtification thereof, I muſt acquaint you with the meaſures we have taken in this ſad juncture.

We applied our ſelves firſt of all to his Electoral Highneſs, as it was our duty, and humbly repreſented the violent proceedings of his Officers againſt us, praying the redreſs of theſe grievances Our repreſentation was as ſubmiſſive and reſpectful as could be, but however we could obtain no Juſtice, and our Deputies were ſo brow-beaten and threatned that they did not think ſafe to inſiſt any longer,

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for an anſwer, and returned home without any ſucceſs. Seeing therefore that the ears of our Prince were ſhut up againſt our juſt complaints, we applied ourſelves to ſeveral *German* Princes of our perſwaſion, and deſir'd that they would be pleaſed to intercede for us, and move at the Dyet of the Empire, that the Innovations made in the *Palatinate* might be conſidered. They granted our Requeſt, and accordingly a Memorial was delivered at *Ratisbonne* to the Deputies of the Catholick Princes, containing that the proceedings of the Elector Palatinate were a manifeſt infraction of the Treaty of *Munſter*, and that they might prove ſo fatal to the tranquility of the Empire, that it was highly neceſſary to enquire into that affair, and put a ſtop to theſe Innovations. This Memorial was communicated to the Deputy of the Elector, who deſired time to ſend it to his Maſter, and promiſed to return an anſwer with all convenient ſpeed.

It was ſent accordingly to *Duſſeldorp*, and examined by the Council of his Electoral Highneſs; wherein it was reſolved, that the

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Miniſter of the Elector ſhould give no particular anſwer to that Memorial, but only tell the Dyet in general terms, that his Electoral Highneſs was ſurprized that his Subjects ſhould preſume to make ſuch groundleſs complaints ; that they could proceed but from a Spirit of Rebellion, and that therefore he would watch more narrowly their actions, and puniſh them according to their demerits, praying the Dyet not to concern themſelves in this affair.

Could you, Sir, have expected ſuch an anſwer from a Prince, who owes ſo much to the Proteſtants, and who would have been at this day a Titular Elector had not the Proteſtant Princes reſtor'd him to his Electorate ? This is a piece of gratitude not to be paralel'd, which ſheweth the true character of a Papiſt, and their helliſh deſigns againſt our Religion. This I think ſufficient, Sir, to give you a true Idea of our ſad caſe, which may ſerve as a warning to all Proteſtants never to truſt a Popiſh Prince, for impoſe upon 'em as many oaths as you pleaſe, bind them by their Intereſt, theſe precautions will ſerve for no-

thing at all, the Pope will abſolve them from their Oaths, and the Jeſuits will ſo bewitch them, as to make them act quite contrary to their Honour and Intereſt. Happy, and thrice happy *England*, to be free from ſuch Biggotted Princes; and that you may be ſenſible of, and long enjoy your preſent felicity, will always be the prayers of

SIR,

Heidelberg,
Feb. 7 1699.

Yours, &c.

P. S. I have forgot to tell you, that ſeveral perſons were taken up, and are ſtill kept in Priſon, for refuſing to admit the new ſtile, and to obſerve the Holy-days of the Popiſh Church, in honour of certain Saints, who, for ought we know, had never any real being in the world, as their St *Longin*, &c. and of others, who were debauch'd and profligate fellows, or cruel murtherers of innocent people, as their *Dominic*'s and *Loyola*'s. The Elector finding that a great number of his Subjects are quitting their Country, has ſent for ſeveral thouſands of Vagabonds from the Countries of *Liege* and *Brabant*, worſe than your *Iriſh* Bog-trotters to inhabit this Country, ſo that it is like to be peopled with a hopeful generation.

FINIS.

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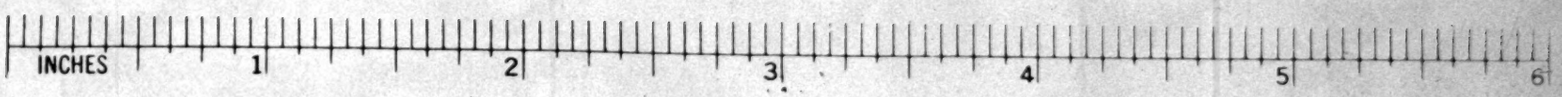
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